1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Kaveltcadom

Bartlett's observations on hairdress among Pima and Maricopa confirm my information. "Nothing is worn on the head [by women], nor is the hair ever tied up. In front it is cut off square across the eyebrows; the rest is suffered to hang loosely over the ears, neck, and about half way down the back, affording a protection to these parts from the intense heat of the sun. . . . . The head-band is worn by nearly all the men gracefully put on in several folds, with the braided ends hanging down on their shoulders. They also have a large woolen cord, from half an inch to an inch in diameter, of different colors, which they use as a head ornament, twining it around the hair. . . . . The men wear their hair long, never cutting it except across the eyebrows, down to which it hangs, and thus partially protects the eyes. When loosed, their hair reaches to their knees; but usually it is clubbed up in a large mass on their backs. Their earlocks either hang loose, or are braided in several strands, with little ornaments of bone, tin, or red cloth attached to them. But the decoration of their heads with the bands of which I have spoken, forms the most picturesque part of their costume. They have a singular practice of filling their hair with clay; so that when dry it resembles a great turban." He also described the hairdress of a war party: "Some had them [their head dresses] plastered with clay, so as to resemble huge turbans. Others had decorated the great club of hair which hung down their backs with bits of scarlet cloth, but more of them with the richly-figured sashes of their own manufacture. Some again wore their hair in braids tastefully wound around their heads, intermingled with pieces of scarlet cloth; while a few, less particular of their appearance, wore it clubbed up in a huge mass."[17]

Font declared the coiffure of the Kaveltcadom-Maricopa of Gila Bend the same as that of the Pima, which he described as follows: "The coiffure which the men practice with their hair is peculiar. They take a woolen cord, thin like the finger and long like a halter rope. Doubling it up they insert it in the hair. With the long end they tie it together and twist it over the head from the left side to the right, and then secure it with the loose end, giving it one or two turns around the head. In this way they carry on their heads a crest like a crown, in which they insert their feathers, little sticks, and other ornaments. The women wear their hair hanging down their backs and over their ears, banging it in front even with the eyes or the eyebrows."[18] I interpret his description of men's hairdress as a band twined into and wound around a mass of braids, themselves wound around the head.

Infants of both sexes had their hair singed all over the head with a little firebrand. This was done only by a person having nice thick hair, presumably so that the child's hair would also grow well. When a boy was two years old, a man who knew how was requested to trim it. He singed it short on the crown in a counter-clockwise spiral, leaving the forelock to be cut off at the

[17] Bartlett, *Personal Narrative*, II, 216, 228–30.

[18] Bolton, *Anza's California Expeditions*, IV, 49, 52; cf. Russell, *Pima Indians*, p. 159.

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Halchidhoma
Yuma

826 Nail parings thrown away would make a noise like a kiss, so they did not like to throw them near where they slept.

SOULS AND LIFE AFTER DEATH

774 It is clear that concepts of soul were not involved in the dream experience. An individual possessed a plurality of souls: (1) wipai′, the soul proper, the vital principle; (2) ʻicĭnyoi′yĭm, "[something that] does not act good," the whirlwind soul, the ghost; (3) iwa′, the heart; (4) iwaănŏk, "small heart," the pulses. "At death the wipai′ goes to the land of the dead; the ghost stays about [in human guise] as the whirlwind; the heart becomes a horned owl, each pulse a screech owl. The heart is always the last part of the body to burn. It is called 'the horned owl,'" Kutox thinks, because it burns as a black lump. The horned owl was sometimes called kwĭpu′i iwa′c, "the dead people's heart." "The ghost is just the shadow of the dead person," according to Last Star. When illness was said to be occasioned by the loss of the soul, it was the wipai′ which was thought to leave the body. At death, the remaining souls left the body: the whirlwind soul perhaps at the instant of death; more certainly the heart and pulses fled the corpse during its cremation.

775 [825] [826]

184 775 The Maricopa believed that the land of the dead lay to the west, in the desert on the lower reaches of the Gila. They called it "the dead people's place" (puĭnyȧva′, sing.; hupoi′ĭnyȧva′, pl.). Where the Halchidhoma localized their after life while they were still on the Colorado, Kutox had never heard his people mention. As he knew them, living on the Gila with the Maricopa, they said that their own and the Maricopa dead went to the same place in the west. The point is of some interest. The Yumans of the lower Colorado assigned a southerly direction to it, hence this was probably also the original Halchidhoma localization. But the Maricopa have transposed the names of the cardinal points from the normal Yuman order, south becoming west, so that the direction downstream was correctly maintained, and with it, we may presume, the direction in which lay the land of the dead.

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The sex of the child could be predicted: for a boy the pains followed rapidly and were sharper than for a girl. They say that when a woman had borne only sons or daughters and at last one of the opposite sex was born, it would be her last child. An extension of the idea was cited: when the youngest child of I—— walked at an early age, although her elder children had been slow in learning to walk, they said it would be her last child.

Whether one would have a child at all was forecast by a dream. A man or woman might dream of gathering little birds or puppies, of being fond of them. This was an omen that they would have children. Other dreams were interpreted as signs that they would have no children.

Twins and deformed infants, unlike ordinary children, were thought to be reborn. They were in this world merely as visitors, hence if they were mistreated they would return to their home. Their village was believed to lie to the northwest beyond the Hassayampa Mountains. Some of its inhabitants were without arms or mouths or noses; some had a single eye in the middle of their foreheads; others were twins. These people would say, "We want to go on a long journey," and would wander into this world to be born. When their fellows missed them, they would say, "They have gone somewhere to rest under a shade." Their advent was infrequent because people do not leave their homes casually. When twins and deformed persons died, they returned to this village, not to the land of the dead, until they were reborn. It was considered lucky for a mother to have twins.

No physiological reason was assigned for twinning. On the other hand, an albino (hiʊa'hwa't, "red eyes") was thought the result of the pregnant mother having eaten something gnawed by a gopher, such as mesquite beans. Albinos were reported to have a reddish iris and be unable to see well in the sunlight, but to have normally pigmented skin and hair.

Twins were both reared, although this was difficult. They were more likely to die than other children. When one sickened or died, the other would also. It was thought that when one died, it had not been well treated, had not been taken up when it cried. The sympathetic bond may well have been thought to

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habits: the men sat on chairs or if on the ground they were invariably wearing shoes or boots disturbing to the old habits. [177]

Women folded their arms with the palms of the hands flat against the breast under the biceps, fingers extended.

There were characteristic ways a seated person wrapped his robe about him. The robe, thrown over the back, was wrapped over the front, drawn well up under the chin, and the upper right hand corner thrown back over the left shoulder. I saw a number of men and women sitting with their blankets protecting the front of the body, not the back: they were drawn up under the chin, the corners thrown back over the shoulders.

After drinking they wiped the mouth with the heel of the hand. [264]

They shook hands by laying their palms together, not grasping hands, and merely moving them up and down once. At the same time, they uttered the proper kinship term and nothing more, as "My nephew." To a friend the greeting was mataxavi'k, "my best friend" (lit. "we two" [?]) or more commonly perhaps, kiyi', "friend" (when one of the speakers was a woman, the form was ciyi'). Even a left-handed man shook hands with his right hand. To use the left hand was to imply some deceit. No reason was assigned for left-handedness (kusa'rŏk). The left hand was called cŏlkwĭsa'rŏk (cŏl, "hand"); the right hand cŏlgâxa'n, "good hand." [826] [192]

Men meeting on the road would greet each other with ki'lmiyăm mo', "Where are you going?" A man would greet a woman on the road as freely and in the same terms.

Etiquette on approaching a house was prescribed. The visitor did not go in directly. He would sit or stand by the door until the occupant said, "Come in (kâxa'vŏk)." As he sat down they always said, "Go ahead: help yourself to what [food] I have (kâxa'vŏk kâwi'm)," or the host would say, "Sit down while I get something for you to eat." The host would not wait to hear the visitor's errand before feeding him. They proceeded quite leisurely, smoking together, waiting until the visitor chose to unburden himself. He was never asked directly why he came. The host would ask how the visitor's people were and he would in

827

827 ETHNOPHYSIOLOGY--ideas about anal reactions (e.g., urination, defecation, farting); circulatory reactions (e.g., heartbeat, pulse); dermal reactions (e.g., flushing, fever and temperature, perspiring, shivering, itching and twitching, sloughing of skin and hair); facial reactions (e.g., laughing, smiling, grinning, sneering, frowning); nasal and respiratory reactions (e.g., breathing, panting, sneezing, running of nose); ocular and auricular reactions (e.g., weeping, blinking, dilation of pupils, ringing of ears, secretion of wax); oral reactions (e.g., salivation, spitting, swallowing, vomiting, coughing, hiccoughing, yawning); ideas about digestion and respiration; notions about heredity; associated behavior patterns (e.g., scratching, congratulations upon sneezing); etc. See also:

Genetic and ontogenetic data	14	Eating	264
Drinking, smoking, and narcosis	27	Humor	823
Sleeping, elimination, and bathing	51	Sorcery with exuvise	754
Sickness and therapy	75	Relation of breath to soul concepts	774
Death and mortuary customs	76	Taboos on looking, listening, and speaking	784
Sex	83	Development of scientific physiology	815
Reproduction	84	Ideas about suckling	853
Ideas about language	191	Ideas about development and maturation	856
Gestures	201	Cleanliness training	863

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727 783 rač'k): those who had slain an enemy, those who had taken scalps or captives, and the captives, the scalps, and their permanent keeper. The sentiment was not foreign in other fields of Maricopa thought. Eagle feathers were not casually gathered: they had to be purified by a shaman before they could be used. One had to tread softly, speak circumspectly, move slowly, where mountain sheep were concerned.

It is not wholly clear that such sentiments held with respect to all enemies. All references to the necessity for purification I gathered were to the Yavapai and Apache: not once during the more numerous references to the Yuma and Mohave was it mentioned. Unfortunately I neglected to direct questions to the point.

346 727 783 When the war party was ready to return from the mountains, one of the younger boys was sent ahead to carry news that they had killed the enemy. Some of the men at home then hastily built huts in preparation for their coming. These were close to the Gila at some distance from the village. They were like those built for the girls' puberty rites, with their openings always to the east. It was also essential that they stand in a row, but the direction of the row was immaterial. One hut was built for each man who had killed an enemy, taken his scalp, or made a captive.

727 783 Such men did not return with the main group of warriors, but followed. They walked slowly in single file and preserved an absolute silence. Sometimes the warriors ahead would try to scare them; to shake them from this course, but the killers always marched on slowly. Even when the whole group stopped for the night, these men camped at a distance.

[302] Before they started home, these men twisted their hair into a knot behind, and thrust into it some sharpened twigs of ivusl, a medicinal plant, as hairpins. Another such stick for a scratcher was stuck into the side hair. If they used their fingers, their [413] hands would get sore. This scratcher was about six inches in length: to the butt a bundle of feathers (for wiping the face) was [827] attached by a short willow bark cord. These men must not spit [753] on the ground but into the middle of a bush, because the spirit of the enemy was following and would breathe it up, causing them to fall sick.

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832 i.e., "good") it was explained that fleshy women were meant. [856] Further, cradles for girls were made with the cross bars widely spaced so that the infants would grow to have large buttocks. They had a common saying that a handsome man will never 581 marry a good-looking woman, while an ugly one would always get 832 several wives. They had also the saying that a woman would give her good-looking daughter to a successful deer hunter. On the other hand I was told that one who was lucky at hunting and in games would not be lucky in love.

582 A girl might marry a few months or half a year after her puberty celebration, but some did not marry for several years.

584 Theoretically, at least, young men asked permission of their parents to marry. The parents selected the girl: even if their son did not care for her, he nevertheless obeyed them. "That is why some couples did not get along; because the parents did the selecting," Kutox observed.

The youth did not court the girl. Instead, he crept to her bed at night and lay beside it, but he refrained from touching her.[55] (This seems incredible but was convincingly affirmed by several [572] informants.) Occasionally he would take a bosom friend along, point out where the girl lay, and send him off.

[827] This gave rise to a saying: when a man reaches for something and his joints crack, he ejaculates, "No, I am not trying to get married"; because a lad's joints will crack, no matter how quiet he may be when he tries to crawl in beside the girl. It is reported that one man now living said he could never get married because this always happened to him. He said he exercised so his joints would not crack, but they always did.

If the girl woke, she sent her suitor away. She might go over to her parents and lie between them. Then the young man would tell one of them to get up, so that he could lie beside her.[56] Sometimes, if she did not wake, he remained until morning. Then, when her parents found he had been there, they persuaded her to marry him. Even if he came but once, they would force her to marry. It made no difference if she protested her dislike. Her

[184] [55] They were not continent for four nights following marriage like the Yuma (Forde, *Yuma Ethnography*, p. 156).

[56] Again, this seems actually to have happened.

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787 ridge of the] Sierra Estrella from east to west, the bird talking all the way without pausing for breath. Then he tries the dreamer. When he too can do this he is ready as an orator.

There is one war leader, the only man who dreams of going after the enemy. When he dies, another takes his place at dreaming this. He dreams of overcoming danger and killing enemies. He dreams only of being successful in his fights. In his dreams he could see certain little flies (kumanyihwi') fighting up in the air. He saw by the way they fought how he should act to be successful in his battles. He also dreams he sees certain cacti ('ʂu'l), in the form of humans, fighting. When they see he is fitted for his position, the spirit [*sic*] takes him into a large cave inside the mountain in enemy territory. As he enters he sees a club, a shield, and a spear hanging on the walls of the house. Each time he is taken there, they give him a chance to use one of these. He keeps practising until he has used them all. Then he leads his people to war.

787 822 The dream was also patterned on the four-fold division of the night; a pattern which was omnipresent in Maricopa thought. It appeared in the conduct of meetings, in the organization of curing by shamans, in orations to the dying, and in songs. These divisions were named "went down," evening; "old night," the middle of the night (its major part); "nearing," before dawn; and "dawn."[6] Significant dreams occurred at any time during the night according to the following statements, but those that were favorable came only in the middle hours.

When they dream of animals, birds, and insects, the night is as clear as daylight. In the first part of the night, it makes the dreamer kind of wild. The animals and other beings will eat each other. Hence a child is kept awake during [513] the early part of the night, until ten o'clock, to avoid this. In the early evening [855] one has bad dreams.

After sunset, the birds, animals, and even the spirits of trees are moving around, so if you go to bed early you will have bad dreams. In the second part of the night, they have settled down to quiet. Then is the time one will not dream of anything bad. They do not say anything about the third part of the night. [823] There is a saying that there is a person standing in the west and another in the [827] east, who between them swing the whole world so that everybody sleeps, just as a baby is swung to sleep.

At dawn, the larger birds (eagle and hawk) begin to wake and kill the little birds and insects. Blood stains are everywhere. If anybody still sleeps in this atmosphere, he will dream of bad things. So they wake children and young peo- [855] ple before the sun rises.

Toward early morning, before dawn, the spirit birds are fighting and eating [753] each other, all with bloodstains. If one dreams of this he will get sick. That is [773] why people always wake their children before sunrise.

[6] See p. 145.

854 hood to shade the baby's face, but in earlier times they relied on
[177] the broad hood alone.

To wrap the baby in its cradle, it was assembled as follows: the hood was set in position, the mattress laid on the frame, and the pad placed where the shoulders would come. At least three small cloths were needed to wrap the baby; usually four or five were used. The first cloth was spread over the mattress and pad so that its upper margin would come above the baby's head. Others were wrapped about its body, up to the arm pits, leaving the arms free. The final cloth, spread over the infant, was tucked in at the sides to hold the arms down. The upper band was wound spirally downward to the left around both the baby and the frame, its end being tucked under itself in back of the cradle. The lowermost cloth, lying directly on the mattress, was drawn up between the legs, the cloth and bark on each side was lapped over the top of the legs, and the whole bound by the lower band which passed around the calves and the frame. This band was wound and fastened exactly like the upper band. No absorbent was put in the cradle to take up urine. When the willow mattress was soiled, it was soaked and hung up to dry. A single mattress was used with a boy baby, but two were alternated for a girl.[5]

The cradle was used until the baby was more than a year old.
[482] They said that a child strapped in a cradle was more easily carried. Further, that a cradled child would not cry, the reason be-
[827] ing that the navel was strapped down: if a child cried the navel would protrude. They tried to ignore crying in order to train the infant. Most of the time the cradle lay flat on the ground or in the swing (to be described shortly), but it was sometimes set upright so the baby could look about. A baby was not allowed to
856 sit up until it was three months old, nor to stand until eight months. If they were allowed to sit up too early, their cheeks would sag below the chin, and if stood up too young, they would become bowlegged. If, when the proper time came, the child did not stand readily, a shaman was called to suck its back and breast so that it would not become feverish.

[5] Which seems the direct contrary of physiological necessity.